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REFOEMEK

bank. At last, after some prodigious Bourse gambling,— such as Zola described in "L' Argent," — the Union G6nfrale was smashed by M. Lebaudy, who raked in                          by                          far the greater part of the spoils.

Undoubtedly there were some Jewish and also Protes-  
tant financiers with him, but it was he who engineered the work of destruction which ruined several members of the French aristocracy, and swallowed up the savings of many good Catholics in modest circumstances who had foolishly taken financial advice from their priests. Nine out of ten attributed the disaster to the Jews exclusively, and it was virtually from that hour that people began to talk of the so-called Jewish question. It was discussed at first in the Eoyalist and Clerical newspapers, which pictured the Israelites as the great enemies of those who wished to restore France to her ancient kings and her ancient faith. In another way the cry was taken up by some of the Radicals and Socialists opposed to Gambetta, in whose *entourage* several Jews figured prominently. These men, it was said, had nobbled the ex-dictator and were preying upon France. Thus the "question" gradually spread, assisted largely by the many unpopular tergiversations of the Opportunist party, first in Gambetta's time,                          and                          then over a term of years, some folk detecting the hand                          of                          the

Jews, precisely as others detected that of the Jesuits, in everything that happened.

Moreover books were written, on the question. Under the title of "Les Eois de la B<sup>o</sup>publique," Toussenel's forgotten work was hashed up for popular consumption; and about the time when General Boulanger was coming to the front (1886), there appeared a book called "La France Juive,"